

233 mother only in the morning and evening. When they are larger they go with the herd. To wean them, the udders of the mother animals are smeared with manure (tsau-ſbe, vb. I heard older people say tsau-ſra)

The billy goat (ſkra-ra b(i)rib, i.e. testicle goat) as well as the ram (baib, i.e. the butting one) (57) always pasture freely with the

57. J. G. Kroenlein, Wortschatz der Khoi-Khoi, Berlin, 1889.

herd. However, the former at times leaves the herd of goats when he has serviced them all and tries to gain entrance into another herd, usually not without a fight.

[565] The goat is the chief milk animal (3/4 to 1 liter per day) of the poor, i.e., of the great majority of the Hottentots. Young billy goats are castrated and later slaughtered for a festival. Since their meat is tender in comparison with that of uncastrated goats, these kapater are called tsau-b(i)rigu. The sheep has a subordinate role in the herds of the Hottentots in numbers and in usefulness. The milk is only occasionally taken, for example from the animals which have lost lambs. The wool is only used on the skin but the meat is preferred to that of the goat and is made more delicate by castrating the rams. The tail [262] fat is the most desired part of the body because of its softness (it has the consistency of goose fat when tried) and its good taste.

3. Differentiating the Individuals in a Herd of Cattle

233 As a good herdsman, the Hottentot naturally knows each animal in his possession. Since the draught-ox in front of the Boer wagon pulls at command, the Hottentot gives him a name, a Cape Dutch name, as he learned to from the Boers. [Picture. Kapater of the Nama goat race] 552 I only came across two instances [265] in which he gave his cattle (cows) names from his own language: bituru-s and ſā-sas. The latter name indicates that the cow was once found in a field by the present owner when he was fleeing (ſā) during war time.

233 More suitable for orientation and comprehension than individual names is the designation of each animal according to color and marking. How extensive the scale is that the Hottentots use may be seen in the following list which I collected in numerous conversations with herders.

294 **ECONOMIC LIFE***Nowadays each ox and cow*

231 is generally given a name of Dutch origin, to which it often answers;
 52 formerly cattle were designated rather according to their colour or
 [192] physical development. Schultze records nineteen such terms in use
 among the Naman for horned cattle, six for goats, and three for
 sheep.¹

231 Cattle may be acquired in several different ways. Every child
 425 in a wealthy family may have some animals set aside for it soon after
 438 birth, and a portion is usually given at marriage, both to sons and to
 daughters, while a man's herds are also divided after his death among
 his heirs. Cattle may further be acquired by means of barter with
 such objects as milk pots and weapons, and in recent times also
 European trade goods. Wandres mentions the case of a wealthy
 cattle-owner known to him among the Bondelswarts, who laid the
 foundations of his prosperity by the manufacture of wooden milk
 pails which he bartered for cattle. We know also that cattle-raiding,
 both among the Hottentots themselves and on other peoples, such as
 the OvaHerero, was a common practice in the past, but we
 have no definite record as to how cattle obtained in this way were
 divided.

231 Service with Europeans in order to obtain the means of purchasing
 425 cattle was common already in Kolb's time, and is possibly the principal
 463 method employed nowadays. Another common method, in use
 among the Hottentots themselves, is the herding of another man's
 cattle in return for part of the increase. A wealthy cattle-owner will
 place some of his stock under the care of an impoverished tribesman,
 allowing him to use the milk for his own nourishment and to claim
 half the increase. With good management a herdsman can in a few
 years acquire quite a respectable herd of his own in this way. Even
 young boys will hire their services to cattle-owners, receiving at
 first an annual payment of one or more sheep or goats, according to
 the size of the herds under their care, and acquiring later the right to
 half of the increase. A good herdsman generally remains with his
 master for life, even although he has accumulated some stock of his
 own. This is looked after by his children or his relatives, while he
 himself becomes the chief herdsman of his master.²

234 The milk of their cows is the staple article of diet with the
 462 Hottentots. The milking is done by the women and girls, and only

¹ Op. cit., 264-7.² Wandres, "Ueber das Recht der Naman," 677-8; Kolb, *Vorgedichte der Gutes Hoffnung*, 78-9; Tindall, *Great Namaqualand*, 42.